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WEEKLY REVIEW.

—MEDICUS in the *Bombay Gazette* says:

"There are, it will be admitted, a large body of what are termed *teetotallers* who erroneously attach the onus of intemperance to the medical profession, by whose advice it may have at one time been taken during illness; but as the evil habit is unfortunately met with in all classes of society, in the most refined as well as the lowest and most unsophisticated, the untenability of this accusation is self-evident."

We do not think any body attaches the onus of intemperance to the medical profession, but many believe that a certain portion of this onus rests upon it. The physician called to treat a patient, devotes his attention to the particular ailment and brings all his resources to bear upon this, and if alcoholic stimulants are likely to help in combating the disorder, he avails himself of them, though in some instances, these, while they answer the immediate purpose may have other results of a very harmful character. This occurs where the patient has been enthralled to the appetite for drink and has then been delivered, and feels the need of putting himself as far from temptation as possible. There are other cases where the patient first learns to take strong drink through the medical use of it and continues the habit of drinking to serious detriment of his health. They who have had the opportunity of seeing in repeated instances the bad effect that the medical use of stimulants has had, feel that it is very desirable that the medical profession should keep the liability of such results in mind, and substitute other remedial measures as far as possible. And some of the most distinguished physicians have expressed themselves to the same effect.

—THE Roman-*Catholic Examiner* of this city, eager to make its readers acquainted with the true nature of Protestantism, tells a story of a certain minister in Missouri, who having taken for his text the Ten Virgins, after reading the words 'Behold the bridegroom cometh' came down from the pulpit, united *himself* in marriage to a young lady, reentered the pulpit and preached about the Judgment to come. The readers of the *Examiner* may see by this what a shocking thing Protestantism is, and will naturally be prepared for the inference that the reading of the Bible has a very demoralizing effect. At the same time we should like something more explicit in the way of testimony. Missiouri is a large state of 67,380 square miles and a population of several millions, and the paragraph has evidently been made up by some caterer for the press, bound to supply funny things, and careful to avoid those details that would allow of refutation.

—WHEN we penned our remarks on the countenance given to the ceremonies in honour of Gunputi by Sir Richard Temple, we fully expected that they would meet with an ungracious reception from the secular press. Introducing our extracted remarks, the *Times of India* says.

"The editor of the *Bombay Guardian* is much shocked, very naturally, that natives should honour Gunputee with "heathen rites," which he very unphilosophically regards as "idolatrous;" he is equally shocked at the immorality of the nautch; and he is quite horrified at learning that Sir Richard Temple and the Commander-in-Chief and other notables claiming to be Christians should have attended a nautch on the Gunputtee festival the other evening in Poona. He prints a furious and most unchristian letter from a correspondent signing himself C. (Christian?) on the subject, and thus holds forth himself."

We here learn what philosophy is and what Christianity is, in the judgment of one who would no doubt be regarded as a public teacher both of Europeans and Natives. It is philosophy not to consider the worship of Gunputi as idolatrous, and it is Christianity not to be offended at lewdness. The sympathies of our contemporary are evidently much more with those who take pleasure in the lascivious dances of courtezans, than with one who regards them as demoralizing. Mr. Herbert Spencer has lately published a book on the Evolution of Ethics in which he expresses the opinion that the world is approaching the complete and universal triumph of morality. Looking at the matter from our point of view, it seems to us that the moral millennium is still a little way off and that we are not approaching it quite so fast as we might.

—A CORRESPONDENT asks "whether, as a necessary consequence of being filled with the Spirit, the feeling of timidity to speak in public is taken away; and whether one who feels timidity to testify for Jesus in a public meeting, may therefore conclude that he or she is not filled with the Spirit." Our opinion with regard to this matter is that a person who is filled with the Spirit, will be led to do whatever, after prayerful study of God's word, he has ascertained to be duty in his case. The Spirit of God is the Spirit of truth and guides men not by immediate impulse but by means of the word. A person may have a natural shrinking from some particular line of action, but if fully under the guidance of the Spirit, and conscious that his duty lies in that course of action, he will not yield to the shrinking, but will go forward expecting that he will be aided. Paul was among the Corinthians, he tells us, "in weakness and in fear and in much trembling;" with a natural shrinking from the difficulties and dangers that were before him; but still he went forward in the name of the Lord, and found the grace of God sufficient for him. The Spirit of God shows us in the word the principles which are to govern us, and shows us in providence the opportunities for reducing those principles to practice. One that has no doubt that he ought to speak for Christ in certain circumstances, and does not speak, is certainly not filled with the Spirit. He is led by his own spirit and not by the Spirit of God. But let a man be fully assured that the thing is required of him by the Spirit. If there is any doubt about it in his mind, it cannot be said that he is grieving the Spirit by not acting.

—EVEN in the last quarter of the 19th century it is true that a man may devote himself heart and soul to the promotion of the best interests of his fellow-men, and may by his efforts and skill save very many from death, and yet he will not receive from the public a hundredth part of the homage that will be paid to one that has been an organizer of bloodshed. Even Lord Chelmsford, who is thought to have signally failed in the war committed to him, has been receiving ovations. At Petermaritzburg an enthusiastic crowd dragged his carriage to the hotel. On his arrival in England, a public ovation was given him. What would it have been if there had been no Isandula? And the war waged was so far from being with one of the great powers of the world, that Lord Chelmsford, before entering on the campaign, spoke contemptuously of the work before his soldiers. It seemed a waste of England's vast military prowess to engage with such a contemptible foe, of whom comparatively few in Europe had ever heard. Ulundi was a success for the English, but could only be a poor set-off against the previous successes of the Zulus; and after the battle the English acted as though they had sustained a defeat, retiring, to the great astonishment of the Zulus Men of this day glory in their deliverance from the superstitions of former ages, but no legacy of past ages is so absurd as the idea which is at the basis of military glory, that might makes right. By the drops of news that come leaking to us through the telegraph, we learn that the Zulus have apparently given up the thought of prosecuting the war.

—THE Government of Bombay, much concerned on account of the spiritual destitution of the unfortunate people whose lot is cast on Malabar Hill, have granted a piece of land as a site for a Church, and will, it is thought, in view of the pecuniary circumstances of those living in that neighbourhood, make a grant of Rs. 5,000. A contemporary assures us that it will be a gem of a building.

—We are glad to see Moody's Addresses in Marathi. Not the whole of them, but a selection, making a book of 57 pp., published by the Bombay Tract and Book Society and sold at one anna. Mr. Moody's portrait is worth that. The Marathi title is *Patit ani Patitpawan*. The translation is on the whole good, and the book will be found useful, we hope, in awakening the careless and directing the enquiring.

—The Tract and Book Society have also published Nos. 3 and 4 of the Monthly

Tract in English and Marathi. One is entitled *Can and will* and points out that the question 'What God can do' is practically unimportant, compared with the question 'what is he willing to do.' No. 4 is entitled *a Parable of Sin and Righteousness.* This parable is from the pen of the Rev. James Hamilton. The Marathi is not an exact rendering of the English; a somewhat different parable is substituted, very good, but hardly, in our opinion, so good as the original. Perhaps it will be better understood by the Native reader.

—We have received the *Vedarthayatna* for June, being part No. 39 of the Rigveda Sanhita, with Marathi and English translations and a paraphrase in classical Sanscrit and notes in Marathi. The present number reaches the 161st Hymn. We give the English translation of the 157th hymn:

To the Asvins. 1. Agni has awoke. The sun is rising above the earth. Delightful and wide Ushas has dawned with her brightness. The Asvins have yoked [their] chariot for to go. Divine Savita has sent forth the movable creatures each after its pursuit. 2. Inasmuch as you have, O Asvins, yoked your mighty chariot, sprinkle you our rulers with the sweet fat. Prosper our song in battles. May we obtain booties in the fight. 3. May the three-wheeled honey-bearing chariot of the Asvins, which has fleet horses, [and which is] much praised, come hitherward. May the high [chariot] of the three-fold pole, possessed of every good fortune, bring happiness to our bipeds [and to our] quadrupeds. 4. Bring to us food, O Asvins, and sprinkle us with your honeyed whip. Prolong our lives. Wipe off our diseases. Ward off our enemies. Be our champions. 5. You put the fœtus in the cows, you in the womb of all creatures. You send, O brave Asvins, Agni and the waters and the plants. 6. You, [O Asvins,] are physicians, with your medicaments, and you are also charioteers with your chariot horses. And you bestow power on him, O mighty Asvins, who serves you with oblations and with a devoted mind.

The Ushas and the two Asvins are the deities presiding over the dawn of day. Goldstucker thinks that the Asvins were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods. The word 'fat' is in the original 'ghee.'

—A correspondent sends some remarks on the words "Rev." and "My Lord" as appellatives used in addressing ministers of religion, excusing them on the ground of etymology. But etymology is not always a safe guide. Our word "Mr.," to which we think every body entitled, is from *magister* the same word that magistrate is derived from. The word Rev. is ordinarily used as a convenient mode of indicating that a minister has been recognized and set apart as such by the church in one of its branches. The words 'My Lord,' are just the translation of the words *Monseigneur*, *Monsignore*, used in addressing French and Italian bishops. There is an immense amount of this sort of thing in continental countries: *e g. Reverendissimo*, *Serenissimo*, *Altissimo*, *la a sua Eminenza*, *la sua Santita*, *&c.* It would have been well if protestantism had kept clear of every thing of the kind. Something of the kind obtained among the Jews, in the days of our Lord, and he thought it well to guard his disciples against imitating them in this thing. "Be ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren. But he that is greatest among you shall be your servant." And the disciples appear to have acted on these instructions. We do not find honorific titles applied to one another by the apostles, in their official capacity. Look at the last chapter of Romans, and see how every thing like honorific titles of office is conspicuous by its absence. One is a deaconess of the church; others 'my helpers in Christ,' others 'well-beloved,' 'beloved in the Lord;' others 'approved in Christ,' 'chosen in the Lord' &c, &c. Timothy is 'my workfellow...' For our own part we are glad when we get letters addressed to us as simply Mr. and would not be offended if even this were dropped. There is no harm in indicating the fact that one has been set apart to the work of the ministry by the laying on of the hands of the presbytery, and perhaps the three letters Rev. may answer the purpose as well; at all events it would not be easy to substitute any other form of words. It is unfortunate that the word for missionary in the languages of this country, is *padri*, from the Portuguese *padre*, father, the very expression condemned by our Lord. As for the expression 'My Lord' we never could feel ourselves justified in using it. We have some misgiving as to the degree D. D., and if there were the slightest danger of such a thing, we would warn all colleges and universities against taking such liberties with our name. Doctor of divinity seems to approach the expressions discountenanced by our Lord. One thing against which the church is called to witness, is the fondness for the honour which cometh from man expressed in titles. (From John iii. 26, we find that John the Baptist allowed himself to be called Rabbi by his disciples.) Our Lord teaches us that true greatness is in service, and if our aim is to serve Christ by serving his brethren, we shall have the assurance that the Master knows about it and this will be enough. In our remarks we wish to avoid merging the spirit in the letter, at the same time that we wish to do honour to the teachings of the Master.

—We have received a circular notifying that the proceedings of the South India Missionary Conference held in Bangalore in June last, will appear about the end of the present year in 2 vols, of about 1000 pp. Rs. 4 will be the price to subscribers, 5 to others. Postage 8. as extra. Orders with remittances to be sent to Rev. S. W. Organe, treasurer S. I. Missionary Conference.

Volume 1. will contain the papers read at the Conference and the discussions on the same, and Vol. II. Historical Sketches of the various Missions ond Religious Societies, Statistical tables, a general review of Missions in the fields represented and a Missionary map of South India and Ceylon.

—A memorial has been addressed to Government by the Bombay liquor sellers remonstrating against the intention to put up the licenses at auction. The reply of Government is a refusal to alter their intention, but does not assign any reason for the innovation. The liquor-sellers are probably afraid that the privilege of demoralizing the people by the supply of cheap liquor will pass from their hands to others who are willing to pay something more for the privilege than they have been paying. Government does not see any reason why the present license holders should have the opportunity of making their fortune when a larger revenue might accrue to Government from the transfer of the traffic to other hands. But whether Government get the money or the liquor sellers, it is always the poor people that suffer, pecuniarily, physically and morally. The selling of licenses by auction is not a new thing, except in Bombay; it has been done in Poona and other interior stations for years past.

—The *Indian Mirror* cannot see why nations should suffer from the sins of their rulers, and thinks it a mistake to try to trace in the calamities that befal a country like India any judgment of God upon that which is wrong in the Government. It is a fact however that no man can question, that a nation is powerfully affected for good or evil by the Government that bears sway in it. It may be that this Government is what it is not by the choice of the people but by the drift of circumstances. But if a people sincerely waited upon God for guidance, the drift of circumstances would be different. People do not wish God to reign over them, and he punishes them by delivering them into the hands of a power that is not considerate of their needs. We are speaking generally and not with reference to India. The present Government is probably the best that India ever had, though we do not know that it is the most palatable. But what we mean to say is that there is an intimate and vital connection between the state and its rulers, like that between the head and the body, and any mistakes made by the head will be sure to be visited upon the body. Nor can the sufferers complain for they have neglected the path in which alone they might reasonably have expected the favourable guidance of *Him who is King of kings and* Lord of Lords.

—We have received a letter from an interior station conplaining that a Catechist there does not preach in the open air. We recommend our correspondent to speak to the Catechist himself or to the missionary under whom he is acting; and if they are not convinced of the necessity of such preaching, perhaps he will conclude that he is himself called to bear this open testimony for Christ. In religious matters as in others it is often the best way, when we want something done to do it ourselves.

—Mr. Henry Ballantine, eldest son of the late Rev. H. Ballantine of the Am. Marathi Mission, Ahmednuggur, has written a book entitled "Midnight Marches through Persia," with a copy of which we have been favoured. The book has been published in a very creditable and attractive style by Lee & Shepherd, Boston, and has an introduction by Pres. Seelye whose visit to Bombay a few years ago, and whose admirable lectures then delivered to educated Natives, are remembered by many. Mr. Ballantine was the representative of an Am. Mercantile house in the East, and as such returning to America in 1875 he took a very uncommon route through Persia to the Caspian and thence through Russia. Mr. B. was accompanied by his wife and child who seem to have shared in his energy as they did in his hardships. What Dr. Seelye says is well born out by what is related in the book:

"Born in India, of American parents, familiar with Oriental life, and facile in the use of several oriental tongues, endowed with a quick eye, a comprehensive judgment, and possessed of indomitable energy, hardihood and courage, he was as well fitted to explore, as his narrative shows him to be competent to describe, the strange regions through which he passed."

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After visiting Muscat, Bunder Abbas, Bahrein, the traveller left the Br. India Co's. steamer at Bushire, made his way by ten night marches to Shiraz lying in an easterly direction, and thence, northwardly, to Ispahan and Teheran and so on to Resht, a route almost unknown to travellers. The book is very interesting, introducing us to much that is strange and well worthy to be noted. The modesty, frankness and good humour of the travellers tend much to keep the reader interested in the account of their daily progress. We hope to give some extracts from the book next week. Meantime, we would mention that the work may be procured from Mess. Thacker and Co. Cooper and Co. or Atmaram Sagoon and Co. Price Rs. 7. We should not wonder if Mr. Ballantine were tempted to give the American public a book on India, as few persons have traveled so extensively over this country, or had such advantages for becoming acquainted with it and its peoples, as he has had.

—We are favoured with a copy of the 75th Report of the Br. and For. Bible Society.

The Bombay Guardian.

SATURDAY, SEPTEMBER 6, 1879.

DID CHRIST RISE AGAIN? X.

We will now couple our eighth and ninth propositions together, and remark upon them.

8. "The resurrection was to the disciples life from the dead, and life in a fuller, higher, more potent sense than they had ever dreamed of." 9. "As the ascension depended on the resurrection, so the outpouring of the Spirit at Pentecost and thenceforward depended on the ascension."

In a word it is only on the day of Pentecost that we learn what the true significance of the resurrection of Christ is. The resurrection was in fact a part of the ascension, the first step in the ascending path of Jesus from the grave to the throne of God. When our Lord, after his resurrection, first appeared to Mary Magdalene, he told her that she was to tell his disciples that he was ascending to his God and their God, to his Father and their Father. Finally the Apostles saw him bodily ascend to heaven, from the neigbourhood of Bethany, and they returned to Jerusalem with great joy, to carry out his instructions and engage in prayer for the Holy Spirit. Christ had indeed breathed upon them, saying, Receive ye the Holy Spirit; they had been taught that whatsoever was good and true was from the Spirit; yet they were deeply conscious that they were far from being what they needed to be in order that they might go forward with the work of preaching Christ to men of all nations. A list had been made out of the disciples at that time in Jerusalem, and the names numbered 120, including the women, for they had already learned that in Christ there is neither male nor female. The ten Apostles were living together in an upper room, and the rest of the disciples joined them here in waiting upon God. Mary the mother of Jesus was there, and the brethren of Jesus, those of whom we were told in John vii. 5, that they did not believe on him. Now that he had gone from them, they were enabled to understand a great many things that had appeared to them profoundly mysterious while he was yet with them in the flesh. We can imagine the first prayer-meeting at the close of the day on which Jesus had ascended up in the sight of the Apostles. Gathering all the little flock together in the large upper room, the Apostles tell how he had been taken up from them, in the act of blessing them; and how some angels had appeared to them assuring them that he would in like manner come again. All listen with great eagerness. One of them asks: "was Thomas present with you, when this took place?" "Yes," says Thomas, "I was there and with my own eyes saw our blessed Lord ascend up, till a cloud hid him from our view." "Would that we had been there," said one of the brethren of Jesus; "but doubtless it was all as it should be." "Yes," said another, "we must abandon the foolish notion that Christ could do any thing that was not the best. How often have we preferred our own vain thoughts to those of the Master." "But," says Cleopas, "where is the spot from whence he ascended?" Peter makes answer: "In a retired place not far from Bethany, on the eastern slope of the Mount of olives." The question is asked "were there any people in the neighbourhood, witnessing what you saw?" "Verily," says Peter, "I know not. I was so much absorbed in looking at the Master, that I could not think of turning to see if there were any in the adjacent field. I doubt however if any one saw him ascend, besides the little company that were with him." "I have no doubt," says Mark, "that Jesus hath done all things wisely and well; though I should have thought that it would have been a grand thing if our Lord had ascended up in the eyes of the inhabitants of Jerusalem and thus convinced them that they had acted wickedly in crucifying him." John makes answer: "I have heard the Master tell of the way in which he was tempted before he entered on his ministry, after the Holy Spirit had come upon him at the Jordan. He was taken in spirit to the extreme top of the temple minaret, overlooking the valley of Jehoshaphat, at a time when great multitudes were assembled in the temple precincts, and it was suggested to him that he should cast himself down in the sight of every body and by alighting uninjured convince all that he was the Messiah. This is a method of taking captive the minds of men, that would have recommended itself to us, no doubt. But God's thoughts are not as ours, and the Master saw that this was not the right way to go about the work given him to do. The kingdom of God cometh not with observation. Think it over and you will see that only a few persons could be near him when he ascended, to note fixedly the features of the ascending one; if there had been a crowd of persons, the more distant would have denied that it was he. The evidence of the senses is not the highest kind of evidence. Many would have neutralized the evidence of alleged spectators by declaring that it was a phantasm, a ghost. Our Lord will yet give the people of this city evidence of his resurrection. We shall be endued with power from on high, and that power will enable us to convince even his deadliest enemies that he has indeed ascended on high. But O dear friends, let us not lose precious time; let us give ourselves to prayer, in the name of our ascended Lord. He assured us that our prayers offered in his name, should have a prevailing power. I am eager to prove the full virtue of this blessed name. He told us that it was expedient for us that he should go to the Father, and from all he said, I can but gather that he will help us from on high far more gloriously than ever he did when he was on the earth." They now engage in prayer, one after another. In their prayers are intermingled confessions of their sins in having slighted so often the teaching and example of the Master, and done so many things that must have been a grief to him, with recollections of the gracious words spoken by Christ and of his acts and sufferings. The more they pray, the greater the spirit of prayer that comes upon them. At length there is a pause. One brother recollects some occasion when he spoke unkindly to another brother, and he wishes to acknowledge it and ask pardon for the same. Immediately another remembers that he, not many days ago, indulged in some reflections upon the character of another behind his back; he wishes to state the facts. and ask pardon for his offence. Another goes out hurriedly, saying that he had borrowed money from another party and had not fulfilled the promise then made to pay it as soon as he could. Then James makes some remarks upon the necessity of getting right with one's fellow-men before acceptable prayer could be offered to God. He exhorted all who were under obligations of any kind to fulfil these at once, because God had said that if any man turned away his ear from hearing the law, his prayer shall be abomination, and that only he who confesseth and forsaketh his sins shall prosper. Prov. xviii. 9,13.

"I charge you therefore, beloved brethren and sisters, to see to it before we come together again, that we have met our engagements, paid our debts, forgiven our enemies, humbled ourselves before those we have wronged in any way, and, so far as may be, established peace with all. Remember what our Lord said: If thy hand offend thee, cut it off and cast it from thee."

THOUGHTS ON THE GOSPEL OF JOHN.

"Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?" xi. 40. This language seems to imply that in order to believe we must realize the responsibility to believe. Every thing is made to depend upon our faith. We are to hold fast the promise of Christ whatever the opposition made by stubborn facts. The glory of God is in the raising of Lazarus, not merely as it was a marvellous display of power, but as it was wrought by the word of Christ, in attestation of Christ. For this reason miracles are spoken of in the New Testament as eminently glorifying Christ, placing him at the right hand of the Majesty of God.

"Father, I thank thee that thou hast heard me." 41. He does not offer up a prayer but he returns thanks for a prayer offered up already.

"Because of the people which stand by I said it." 42. In order that his enemies

might have no shadow of pretence for saying that it was by demoniacal power he raised Lazarus.

"Loose him and let him go." 44. People stood back in awe, fearing to approach this visitor from the other world.

"Many believed." There was this grand result. There was a greater resurrection even in their case than in that of Lazarus. Miracles such as were wrought in them, are wrought at the present day, glory be to God. But carnal men look past these instances and past all the examples with which church history is filled, to gaze curiously and wonderingly at Lazarus emerging from the tomb. —The scene at the sepulchre ends here. We can easily imagine the rapture of the sisters at beholding and embracing their brother again. But Jesus who avoided all scenes in which there was a tendency to direct attention to himself, withdrew, and when he was presently sought for, he could not be found.

"Some went to the Pharisees." 46. After seeing this mighty display of divine wisdom and goodness, they still thought that there was nobody so great as the Pharisees. They sought to commend themselves to them by giving them this piece of news.

"It is expedient that one man should die for the people and not that the whole nation should perish." He spoke as a politician. The rulers fancied that if Christ should continue to do such miracles, the Romans would be dissatisfied at the thought of another power rising up from amidst the people, with which they were unacquainted, and would lay the blame of it on the Sanhedrim, and take away from them such vestige of authority as still remained with them. So the high priest makes out a clear case for the execution of Jesus. Even if he were a good man, as some of their number were inclined to believe, still of two evils it were best to choose the least. That was the way in which these wise men looked at the matter, and this is about as near as men of state generally come in deciding on religious matters. Louis xiv. reasoned somewhat similarly with regard to the Huguenots. How often has the smaller body holding the truth, been sacrificed to the supposed interests of the larger body. But the larger body is never thus saved.

"He prophesied." 51. What the sacred writer means is that although the words in the sense in which he used them, were simply expressive of a carnal and worldly-wise policy, yet, in another sense, not thought of by him, they expressed a great truth.

"Gather together in one." 52. This is one of the grand things aimed at in the Gospel; the gathering together of the children of God, not in one locality, but in Christ, spiritually.

"Ephraim." 54. A place near the Samaritan frontier. He probably remained there some weeks.

WHAT HINDERS A REVIVAL?

(Communicated.)

There is an intense longing in the Church of God for a revival of spiritual religion. Every where this longing manifests itself. The Church, feeling her responsibility, is in travail. God's people are quickened. Deep heart-searchings, renewed consecrations, earnest supplications, are the evidences of this quickening. Heaven is being besieged with fervent prayers, and with loud calls for a mighty baptism of the Holy Spirit.

The Church in India is not a stranger to this quickening. The servants of Jesus Christ in this country too, are uniting with their brethren in other lands, and with them, giving the Lord no rest.

When such tokens of spiritual energy are indicating themselves, and on all sides there are signs of Zion in pain, and God's promises are so full and sure, what hinders a revival? The question is a natural one. For though these indications are clear, and the promises of God are sure, yet we see no revival. There may be, and doubtless are, small outbursts here and there, when a few are won for the kingdom; but there is not that pricking of hearts, which leads not a few, but hundreds, yea thousands, to the feet of Jesus, compelling them to cry out "men and bretheren, what shall we do?" The sacrifice is upon the altar and the worshippers anxiously strain their eyes for the baptism of fire, but the "Spirit of burning" doth not come. All the tithes have been brought into the storehouse, and the people look up eagerly for the blessing, but the "windows of heaven" remain shut. Why?

Unbelief is ready to fill our hearts, and suggest to our minds, "The Lord hath forgotten." "Pentecostal outpourings are things of the past." What saith the Lord? "Behold the Lord's hand is not short that it cannot save, neither is His ear heavy that it cannot hear." Then why no revival? Why does not the Lord work? There must be a fault somewhere. It cannot be on Jehovah's side; He tells us as much in the text cited. It must be with His people. And if the fault lies there, what is it?

God once inspired a servant of His to "prophesy against the shepherds of Israel"; through His prophet, He reproved them for their neglect and indolence, their greed and cruelty. To their keeping He had committed His sheep, but they proved unfaithful to the trust: the result was that the Almighty laid a string of bitter charges at their door. "The diseased have ye not strenghened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.—My sheep wandered through all the mountains and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them." (Ezekiel xxxvi. 4. 6.)

This was not all. Hearken to what follows, "Thus saith the Lord God, I am against the Shepherds."

As it was with these individuals, may it not be with us also?

We wonder at God not answering our prayers. We are either amazed or fretful at His delay. We question, we ask, "what hinders?" "Where does the fault lie?" God answers us in words of solemn and awful meaning, "I am against the shepherds." Why? Our prayers are earnest, our preaching is faithful, we declare the whole counsel of God, we do not seek to hide the truth, why then should the Lord be against us? The answer is, we are to a certain extent guilty of conduct similar to that of the shepherds mentioned by the prophet. We have not sought to retain those whom God has already placed under our care. It is to be feared that this indeed is the stumbling-block.

He have been favoured with revivals in the past, our preaching and witnessing have been owned, souls have been converted in our meetings. Have we proved "nursing fathers" and "nursing mothers" to them? Have we, after their conversion, sought them out "as a Shepherd seeketh out his flock?" May it not be well said of us, that we have allowed them to slip through our fingers? May not the backslidden condition of many, who were once bright promising Christians, be traceable to our indifference and neglect? And if we have not faithfully discharged our obligations to those who have wandered away and are now scattered, how can God place others under our keeping? how can He entrust other souls to our care?

Is it not a fact that when souls have been converted we have had "respect of persons" for some, and ignored others? To be explicit; a number of persons in humble life, attend a series of special services. Convicted of sin, they come forward with others of the better class, as seekers of salvation.

All profess conversion. The more respectable are sought out; their addresses noted, their houses visited; every care is bestowed on them both by pastor and leading members of the church or congregation. They are not lost sight of. If they happen to absent themselves from a meeting, enquiries are made, they are called on, lovingly exhorted to employ all the means of grace, and thus helped on in their endeavours to serve Christ. But what about the humble ones who came forward at the same time? Their claims are set aside comparatively. Visits to their abodes are like angels' visits, if paid at all. Should they neglect to attend a meeting, no notice is taken. And if they are led astray and fall again into the snare of the evil one, they are left to themselves, they are allowed to drop out. Oh how many such are to be found wandering about in the darkness of sin, because of neglect; because of the indifference displayed by those, who should have nursed them, and held out a hand to encourage them, even when they had fallen into temptation.*

With their blood as it were, lying on our skirts, with their backsliding chargeable to our unfaithfulness, can we expect God to hear our prayers, be they ever so fervent? can we expect Him to give us other souls for our hire. We have failed to retain these. How then can God trust us with more?

Let us erase this blot. Let us wipe away this reproach. Let us prove true to the trust already committed to our hands. Let us see that all whom we are now the guardians of, are cared for, are nourished, and then God's face will no longer be *against* us, but *for* us—The God that answers by fire, will answer us by fire. The spirit of fire will be ours. The floods of long awaited blessing will be rained down. The promise is, "I will pour water upon him that is thirsty, and floods upon the dry ground; will pour out my Spirit upon thy offspring; and they shall spring up as among the grass, as willows by the water courses."

INTERNATIONAL BIBLE STUDY.

September 14th, 1879. Zechariah IV. 1-14.

The special object of this portion of God's word appears to have been to inspire the servants of God who were engaged in the work of building the temple in Jerusalem, with a strong faith that their labor would not be in vain in the Lord. Their enemies were very determined, very cunning, and very active, and the restored Jews were few and feeble, and at times it appeared as though they had engaged in a hopeless undertaking. So the Lord gives his servant the prophet a remarkable vision of a seven-branched candelabrum such as the one that Moses placed in the tabernacle. It was only after the tabrenacle was completed that Moses set up the golden candlestick, and the prophet would understand by the vision that the temple would certainly be completed, and the presence of God manifested therein.

* We ourselves have not seen the distinctions made that are here pointed out; but if they have been made any where, it is matter for deep humiliation, as nothing could be more offensive to the Master than this. *Ed. B. G.*

"As a man that is awakened out of his sleep." 1. With regard to heavenly and spiritual things men are asleep. To live exclusively under the power of the things of time and sense is not, as men imagine, to be awake, but to be asleep. Men that occupy themselves with the unseen, appear to others to be visionary, unpractical, asleep; but in the judgment of God, men who walk not as seeing Him who is invisible, are asleep. That which is unseen is greater and more real than that which is visible. Henceforth, says the Apostle, we know no man after the flesh; in looking at and estimating men we do not simply exercise our natural faculties. Christians are in the Spirit.

"Two olive trees." 3. One on each side of the candelabrum. By means of the seven golden tubes, the oil supplied by these olive trees was conveyed immediately to the seven lamps of the candelabrum. Thus a perennial and celestial source for the oil which feeds the lights of the temple, is indicated.

"What are these, my Lord?" 4. This questions is repeated over and over again, and is echoed back by the angel in a somewhat surprising manner, and all through the chapter, we have the prophet repeating his question and the angel echoing the same. We are more ready to ask questions than we are to apply our minds to that which is set before us. If God chooses a particular way of speaking to us, we may be sure that it is a suitable kind of speech, and it is only necessary for us to apply our minds to it, and give it due reflection, and the Spirit of God will enable us to apprehend the meaning. Specially is this true in the case of a prophet, called to expound the things of God to others. To ask God for an explanation of it may sometimes be regarded as an intimation that the best way of setting the truth before us has not been employed. What causes the mystery of the Gospel is the veil of unbelief that is upon the hearts of men, or the blinding influence of some other sin. If we apply our mind attentively and continuously to the word, even those parts that seen very strange to us will become lucid. But unless we seek diligently to understand that which is plain and elementary, we cannot expect to understand that which is more recondite.

"Not by might, nor by power, but by my Spirit, said the Lord." The sentence as it stands is incomplete, but is, to the believer, full of significance. The immediate reference is to the building of the temple. The feeling of the Jews who had returned from Babylon to Jerusalem, was that it would have to be for a time a struggle for bare existence, and that if they succeeded in saving themselves from being crushed by the enemies, it would be a great thing. Christians have often since been in very much the same situation, and have felt that if they could just maintain themselves from day to day, it would be well, and that it would be time enough in days more prosperous to honour the Lord by securing the means of publicly worshipping him. And the very poor are often tempted to think that it is not for them to contribute to the cause of religion, out of their very humble allowance. But faith distinguishes itself in such circumstances, by seeking first to honour God, putting even the honour of God before their own necessities; like the poor woman who put in to the treasury of the Lord all her living. She may have gone supperless to-bed, but it was with a gladder heart than was known to the rich men who went home to their rich banquets after giving their quota to the Lord's treasury. And we may be sure that the Lord did not suffer her necessities to go unrelieved. 'Not by might.' This had been the mistake of the Jews all along? For this, mainly, were they deported; they wanted to have great armies like the nations round about, and made more of these defences that of the favour of God; whereas the Spirit of God would have given them victory over all their enemies if they had truly trusted in him. It was most important at the beginning of their new national existence that they should learn this lesson. Perhaps they thought lightly of Zerubbabel, and considered that it would be impossible to accomplish any thing without a more martial leader, one of a more commanding genius. But the one question was, Has God appointed him?

"O great mountain, thou shalt become a plain." 7. The most formidable difficulties would have to disappear before the man whom God had chosen, whatever he might be in the sight of man. At the present day, Christians are too prone to fall in with the prevalent current of thought regarding the potency of learning and high position, and imagine that God is going to use these in impelling the great wheels of his providence. "Those seven." 10. There is a reference apparently to the previous chapter 9, where a stone with seven eyes is mentioned, in connection with which the iniquity of the land was to be removed in one day. There may be a prophetical reference to the Messiah who is elsewhere spoken of as the stone which the builders rejected and which God chooses. The headstone of the temple is mentioned in this chapter, 7. "The seven eyes" are said to be eyes of the Lord, running to and fro through the whole earth; by which the divine omniscience is expressed. See Rev. iv. 5. Many images employed in this chapter appear again in the book of Revelation.

"Two olive branches." 12. He had asked before what the two olive trees were, but could get no answer; so now he asks what the branches are, and at length is told that they are the two anointed ones (sons of oil) that stand by the Lord of the whole earth. He would naturally understand Joshua and Zerubbabel to be intended. The two witnesses of Rev. xi. are said to be the two olive trees, and the two candlesticks standing before the God of the earth.

The drift of this wonderful chapter is first to encourage the Jews to go on with the building of the temple, assured that God was with them, and would sustain them; further to intimate that in the days of that temple, the middle wall of partition would be broken down and God should be known as the God of the whole earth. The olive-trees seem to say, My grace is sufficient for thee.

REMINISCENCES. XXXIV.

The following is from the metrical account of H's experiences, from which we quoted in the earlier numbers of these reminiscences.

In many lands
Wandering, at length, where once the lowly feet
Of Jesus to and fro with healing sped,
Where mountains, rivers, plains, trees, habitations,
Fountains and brooks, the rocks, the land, the herb,
The rose, the lily, thorns and figs, the vine,
The sycamore, the olive, shepherds' flocks
And fishers' barques, hewn sepulchres and forts,
And goodly stones from one another thrown,
And the great void made by the land's own children
In strangest exile absent, to all eyes
By unbelief not sealed hermetically,
Unfold expressively the Gospel, thither came
The Gospel-scorner. In his armour now
Some joint to find, the arrow of conviction
Surely shall fail not? None. He lays his head
Where the unsheltered head of Christ was lain,
Sits where he sat, stands where he stood and knelt
And was in agony, and moves just where;
Mayhap, the dying glance of Jesus fell:
Yet the conviction of his mind by doubt
Was shaken, no, not once. Ah, who may tell
The secret scandal of that time, or who
Its deep opprobrium may hear? What tongue
The ever-crucified forbearance speak
That gave the winds, the sun, the dews, the waves,
Commission to watch tenderly the steps
Of one whose admantine rule it was
No tributary grateful thought to send
Heavenward?

Like an unlettered man in the midst of an ample library, this unbeliever journeyed through the land that men call the Holy Land, unaided and unaffected by its eloquent testimonies. He found his way from Lebanon to Hermon, from Hermon to Mount Tabor, thence to Ebal and Gerizim, and thence to the Mount of Olives and Mt. Moriah and the hills of Judea, and then to Mt. Carmel; wandered on the shores of the Sea of Galilee and saw the sites of the cities where Christ spent so large a portion of his time; visited Jericho and the Dead Sea, Joppa and Tyre and Sidon, and found no reason to change the opinion vaguely held by him to the effect that Jesus of Nazareth doubtless lived and journeyed according to the itinerary given in the New Testament, but without any commission from heaven, and without special claim on the regard of men. He little dreamed that he himself had much in the way of intellectual and moral light and many privileges that he would not have had, if Christ had not lived, thought, prayed and fulfilled the Scriptures on the cross He believed in Jesus as he believed in Herod or any other historical character, only he thought that the real history of Jesus was harder to be got at because of the obscuring myths in which it had become enveloped. It will be observed that Homunculus did not seek to proselytize; he did not think that common minds would be any the better for his skepticism. It was on the whole pleasanter for them to believe in Jesus of Nazareth; if they felt the need of salvation, his name and the ideas connected with it would do as well as any. He fancied that it was only a superior mind, as he imagined his own to be, that could get along happily without any recognition of Providence and without the hope of a future life. So he for the most part kept his views to himself, speaking of them only when his associates seemed to be in harmony with himself. He was naturally averse to controversy. It is probable that the missionaries met by him in his travels got the idea that he was a Christian, because of the unaggressive character of his infidelity. The facts of the case, were they fully pourtrayed, would show in an extraordinary degree the power of the self-deception residing in the human heart. We resume our extracts from the journal of Homunculus in 1839:

Sept. 8. In sight of Tsaida (Sidon,) all day. It was a terrible voyage. The vessel had no deck except just fore and aft, and our quarters were in the hold. We were overrun with

vermin. [It was probably such a vessel as Jonah sailed in.]

9. Arrived at Beyrout about 11, after a voyage of five days. I went into quarantine with my friend to wait for the steamer expected next day. The lazaretto is in an airy and pleasant situation on the sea-shore. We found there several French gentlemen with whom we passed the evening. Unable to sleep for mosquitoes, my friend and I passed the night on a high bank which overhung the sea, smoking our pipes and conversing about a world of things.

10. The steamer arrived and we embarked. We were agreeably surprised to find M. Zaba on board, going to Smyrna.

11. We arrived at an early hour at Larnaca, island of Cyprus. We went ashore and in the course of our perambulations discovered a beautiful Greek girl in a veranda, smoked a narguile in a cafe, and reembarked. 12. All day at sea, in sight of the coasts of Caramania. Our evenings pass pleasantly; we make music and a great deal of noise, drink, smoke, lounge &c.

Sept. 13. At Rhodes. Visited the *Rue des Chevaliers*, and taking for cicerone the first man we met, hastened out of the gate and bent our steps toward the fontana Rodini, of which I had read a pleasing description in a work by Mr. Marcellus. Our guide was a ragpicker, a Jew, but quite a linguist for he spoke six or seven languages. He had been present at the battle of Aboukir. The country about Rhodes is beautiful, beyond description. We were not able to see the fountain however; the Governor's harem was there, bathing. In the afternoon we rounded the corner of Asia and entered the Archipelago. We saw some remains of ancient Cnidus, an amphitheatre &c. Towards evening we touched at Cos, another beautiful spot. I even prefer the view of this place from the sea to that of Rhodes. The environs are one immense garden, interspersed with tasteful little habitations. 14. Touched at Scio, another lovely spot. Reached Smyrna about 2 p. m. Bade good by to my friends here. M. C. wished to spend a week here. After a hurried walk through the place left in the Str. Stamboul.

15. At an early hour, passed through the French and English fleets anchored at Tenedos. Troy. Dardanelles, Sestos and Abydos. Gallipoli. We touched at these places.

Sept. 16. About two hours before daylight dropped anchor in the Golden horn. At daybreak, a mist concealed Constantinople from view. Went ashore and obtained rooms in the boarding-house of Mad. Carton, at Pera. My window commanded a view of Stamboul, from the mosque of Soleyman to the point of tho seraglio. The fogs had disappeared and I could not move from the spot. It was beautiful, fascinating, and every day that I remained in Constantinople my admiration of the external appearance of the city increased. Diana, tutelary deity of Byzantium, was represented by the crescent, which emblem was retained by the Turks when they took Constantinople. Went to Galata and there took a boat for the arsenal. I could not but admire the elegant caique and the rapidity with which the boatmen urged her through the water. Mr. Rhodes for whom I had brought letters had gone to Brousa with his family. Returned to Galata and saw my bankers. I had already used up the entire amount covered by my letter of credit, but the bankers readily consented to advance me the money I wanted.

Sept. 17. Made the acquaintance of a gentleman staying at the same house, M. Teule, a great traveller, just from Persia where he had spent a year. Went with him to Scutari. After admiring the minarets of the mosque at Tophanna, and a beautiful fountain, we embarked. The Venetian gondola is not more graceful than these caiques, some of which are richly carved in the interior, and sell for 2000 or 3000 piastres. The new palace on the Bosphorus is like a fairy spot, and reminds one of the palaces in Claude Lorraine's pictures. At Scutari we took horses to ascend the Mt. Bourgoulou which rises immediately behind the place. I noticed the Arabas, a fantastical kind of wagon painted in the gayest colours, with frequently a canopy of crimson cloth, drawn by two large white oxen with reeds attached to their horns, which bending backward suspend a number of large red tassels above the animal's back. They were without seats and were filled with Turkish and Armenian women. Quite the thing for a foreground to a picture of Robert. The view from the summit is justly celebrated. We lingered an hour there, feasting our eyes with the view of the Bosphorus, of Stamboul, of the sea and of Olympus and the mountains of Bythinia. The Persian ambassador came there with his suite, all on horseback. We returned by the forest of cypresses which is of 3 or 4 miles circuit, and peopled with the dead. The body is supposed to be sentient till buried, and is taken to the grave with as little delay as possible.

CORRESPONDENCE.

To tte Editor of the Bombay Guardian.

Sir,—A retired old publican, after amassing a fortune by the sale of intoxicating liquors, in a fit of virtue went and joined a Temperance league. From his antecedent circumstances, the neophyte was made much of, as it was thought that his example would draw numbers to the good cause when it came to be widely known that one, of whose knowledge of the drunkard's fate there could not be the shadow of a doubt, had himself openly given up the fatal vice. At a public meeting of the body, he was called upon to relate his past experiences. He wasn't much of a speaker, poor fellow, altho' he had been an awful toper in his days; but he nevertheless made an effort, and amidst deafening cheers, rose to address the assembled multitude. He went on glibly enough for some time, denouncing drunkenness as a vice, but the past unhappy craving for drink had nor quite died out within him, and it seemed to him the height of ingratitude to altogether desert the good old cause. Anxious to conciliate both sides—his new friends before him who were devouring his words, and the friend, his old master, who was pulling him at the back—he wound up suddenly with the pithy remark, "I like a cup of Tea or Coffee better than a glass of *bad* beer," and resumed his seat amidst groans.

Your contemporay of the "Times of India" would appear to be gifted with some such accommodating conscience and has a marvellcus knack—pecularly his own—of pleasing all parties and of blowing hot and cold with the same mouth. His editorial equanimity is ruffled at your remarks on the presnce of Sir R. T. at Gunputtee festivals and nautch parties. He is shocked to find that you should be so "unphilosophical" as to confound "heathen rites" with "idolatry" and so forgetful of your vocation as to publish my "unchristian" letter. Unchristian indeed! I should very much like to know what the Times of India's notions are of a *pucka* Christian. Your contemporary must bear in mind that a milk-and-water policy may suit a secular paper, but a truly Christian journalist has a higher mission to fulfil—and well would it be for India's sons if that mission were always kept steadily in view and accomplished without regard to the hysterical shrieks of time-servers and hero-worshippers.

C.

NOTICES.

Received for the House of Hope from R. P. Rs. 500.

Received for the M. E. Church, Grant Road; from David H. Rs. 1; Mat. 10; I. F. R. 12; by Mrs. B. 12; Capt, H. 20; R. W. 35; G. A 10; E. 5; J. C. 10; W. W. 10; by Miss M. 13; T. T. 5.

In response to Mr. Glover's letter in our issue of August 9th, Rs. 500 has been received from R. P. for the proposed orphanage.

Received for the Goolburga Chr. Orphanage, from Mrs. H. Poona, Rs. 5; D. G. S. Goolburgah, 10.

Epitome of News.

Saturday, August 30.

—It is confidently hoped that before many years elapse the Chilka Lake will be connected by canal with Calcutta. It is understood that the east coast canal in Madras will shortly open up communication between Coconada and Madras, so that could Coconada and Ganjam be connected, uninterrupted navigation by canal from Madras to Calcutta would be established.

—Lord Derby, has, it appears, satisfied himself as to the feasibility of Commander Cheyne's project for reaching the North Pole by means of balloons, and has promised the adventurous explorer a subscription of £100 if he succeeds in securing sufficient support to his contemplated Arctic expedition to justify him in going on with the scheme.

Monday, September 1.

—*Times of India*: The series of special services in connection with the Bo. Miss. Conference was brought to an end on Friday evening by a tea-meeting, held at the General Assembly's Institution. A large number of persons attended, and did full justice to the good things which had been liberally provided by the ladies who had charge of the arrangements. After tea, the chair was taken by Rev. C. W. Park, of the American Mission. Mr. Simpson's choir was again present and added greatly to the enjoyment of the meeting by their excellent singing. Addresses, both grave and gay, were delivered by Rev. B Blake of the Scotch Free Church, Mr. Manockji Mody, Dr. Partridge, Rev. I. F. Row, of the Methodist Church, Rev. Vishnu Bhaskar, pastor of the Church connected with the American Mission, who delivered a very eloquent and effective speech in Marathi, Rev. T. Carss of the Church Missionary Society, and the Chairman. The members of the Missionary Conference think that the meetings held have been not only exceedingly enjoyable to all who have participated in them, but also useful, and they are much encouraged to see the sympathy with Christian work and the desire for a larger degree of Christian union which have been freely manifested during the series of services now so pleasantly ended.

—*Lucknow Witness*: One sentence from Lord Lytton's masterly despatch on the Afghan War, which we have already quoted, shows clearly that he well understands and admits in the abstract the principle that should control the dealings of India with China in this Opium business. This is what he wrote: "We conceive that the Government of a powerful civilised State is in no circumstances morally free, because it is practically able, to consult its own convenience without reference to the manner in which the legitimate welfare of its weaker neighbors may be affected by its action or inaction." Exactly so. We thank thee for that word. The Viceroy was not thinking at all of China when in a glow of good feeling and high moral sentiment he was taking comfort to himself for the handsome way in which he considered he had treated Afghanistan. But has not "the legitimate welfare" of China, a "weaker neighbor," been utterly ignored and

trampted on in this whole business of the opium trade, and has not the "convenience" of India and England been the only thing consulted? Because this "powerful civilised State' is practically able it is in "*no circumstances* morally free" to force this pestiferous drug on China. What, in *no* circumstances? Not even when money is so much wanted for the treasury? No, replies his Excellency, with great virtue and resolution, "*in no circumstances.*" But then he had quite lost sight of the opium trade.

Tuesday, September 2.

—At a General Court-Martial, at Bareilly on the 11th day of August, Private John Ackerman, of the 2nd Battalion 2nd Regiment, was found guilty of insubordination, accompanied with personal violence, in having struck with his clenched fist, Sergeant Daniel Hayes, of the same battalion, and sentenced to penal servitude for five years, three years to be served in India.

—There is at present a complete rupture of friendly relations between China and Japan in consequence of the action of the latter in the matter of the Lin Kin Islands.

The Australian papers received yesterday give the result and the trial of Weiberg and Pearce for the robbery of five thousand sovereigns from the P. and O. steamer Avoca. Weiberg was sentenced to five years' hard labour and Pearce to twelve months' imprisonment.

—*Overland Mail*, Aug. 15: The Queen paid a visit to Netley Hospital on Aug. 12, and inspected the invalids and wounded from the Zulu war.

He majesty presented the Victoria Cross to Private Hitch, one of the defenders of Rorke's Drift.

The 42nd Highlanders were inspected by Her Majesty on Aug. 13.

Amongst the deaths recorded this week are: —General Sir W. B. Ingilby, R. A., K. C. B.; Hon. G. H. Howard; Baron de Cetto,; Mr. G. Long; Mr. F. M. Lind; Rev. F. L. Bagshawe; Mr. H. Harris; Mr. E. Butler; and Dr. W. H. Young.

The Pope has issued an encyclical on the teaching of philosophy, which fills ten columns of the *Osservatore Romano.*—

His Holiness holds that the greater part of the evils which afflict society in the present day are due to the inculcation of false philosophy, and says that philosophy, in order that it may attain its end, must be subject to faith. After a minute survey of the results of the philosophic inquiry of the Fathers, he exhorts the bishops to adopt in their ecclesiastical schools the teachings of St. Thomas Aquinas.

After a considerable amount of difficulty, the trustees of the British Museum have succeeded in obtaining a successor to Mr. Hormuzd Rassam in the work of the Assyrian exploration. Lieut. Kitchener, R. E., whose name has for many years been closely connected with the work of the Palestine Exploration Fund, has accepted the post, and will, as soon as official duties permit, start for Mosul. Lieut. Kitchener has only just returned from Cyprus, where he had been sent to arrange for the ordnance survey of that island. The explorations on the site of Carchemish and Northern Mesopotamia have been entrusted to the charge of Mr. Henderson, the British Consul at Aleppo. Mr. Henderson is the successor of Mr. Skene, to whom we owe the discovery of the sculptures and Hamathite inscriptions at Jeratohis. The British Museum has also obtained a firman for explorations in Armenia and the district of Lake Van, but no arragements for working the same have as yet been made.

—*Methodist Recorder*: The ease with which the war spirit is aroused in the country fills us with dismay. It says little for the reality and depth of the hold which religion has upon the life of the nation. Assuredly, boasting of our advance in civilization and Christianity little becomes us, but rather shame and confusion of face.—

Wednesday, September 3.

—We have been favoured with the *Indian Railway Travellers' Guide* for September published at the *Bombay Gazette* office, price 8 annas.

—A writer in the *Indo-European Correspondence*, a Roman Cath. journal of Calcutta, asks: "which but the Catholic Church brought the heathen nations to the practice' of Christian virtues? Tell us one people, or a horde of savages that were made Christians but through the Catholic Church!"

With a surprise quite natural under the circumstances, the *Indian Chr. Herald* says: "This is really too much for sober people to have patience with. Has not the writer read of the conversion of Fiji and Pitcairn islanders, of New Zealanders, of the Karens, of the inhabitants of the island of Madagascar and Borneo? Is he not aware of the wonderful missionary efforts in Africa and all the isles round about it? Is he really ignorant of the marvellous success of protestant missionary work among the Santals, the Kols, the Mahars and other wild tribes in India? Certainly these people exhibit better Christian virtues than the Goanese Christians of Western India who are, sad to think, only a shame and disgrace."

—From Kabul, a serious engagement is reported to have taken place between some irregular Ghilzai levies and Hazarchs near Khelot-i-Ghilzai. The levies who were employed by the Afghan Governor were worsted and lost a number of men.

—The *I. Chr. Herald:* A novel spectacle met our eye last Sunday evening as we passed along Beadon Square. For the first time in our life we saw a learned Hindoo Pandit standing on a Bench in a corner of the square, addressing a large, respectable audience on the necessity of religious enquiries and impressing upon the minds of his hearers the excellencies of Hindooism.

Thursday, September 4.

—*Bombay Gazette:* "To-day we publish an account of the proceedings of the Conference on International Law, held at the Guildhall on the day the mail left, at which a paper on "Bi-metallic Money" was read by Mr. Samuel Smith. Mr. Smith's views upon this subject are already well-known to our readers; but the clear and lucid statement now under notice sums up all the arguments in favour of, and against bi-metallism, and places them against each other succinctly and in order. A comparison of the case for bi-metallism, with the case against it, as presented in Mr. Griffen's contribution to the *Fortnightly Review*, shows a contrast far from favourable to the latter, which is made up of a lot of abstruse theories and appeals to the authority of defunct and exploded political economists. Mr. Smith's paper, on the contrary, is a clear exposition backed up by practical reasoning, based on the experience of the past, the wants of the present, and the probabilities of the future, and we accordingly commend it to the notice of that very large class who are interested in this silver—and for India—this exchange question."

—The Str. *Ancona*, with English Mails, left Aden for Bombay, Wednesday, 3 a.m.

—The Aden news report for the week ending the 27th August says:—The Indian Government steamer Dagmar returned from Cape Guardafui this afternoon with 121 pilgrims, 100 men, 17 women, and 4 children on board from the wrecked Dutch s. s. Oversell.

—Among the compulsory subjects in the Philosophy course of the Calcutta University was Natural Theology, and among the optional ones were (1) Evidences of Revealed Religion, (2.) History of Philosophy, (3.) Jurisprudence. Now, the Syndicate propose to make the second subject compulsory, instead of Natural Theology, which is made optional. We (*Indian Mirror*) do not see the necessity for this step No study of philosophy is complete without a knowledge of the history of philosophy. A professor who teaches the one must needs also teach the other. Besides, one philosopher leads to and suggests another. Sir William Hamilton must be read along with J. S. Mill and the previous Scotch philosophers, while every decent knowledge of mental science must presuppose a rough acquaintance with Kant and the German schools of thought. We thus see that already every student who takes up mental and moral philosophy for his honors knows something of their history. As a matter of fact, therefore, the inclusion of this subject is not quite necessary. The case is different with Natural Theology. We regret to say this branch of knowledge is not properly insisted upon in connection with the University curriculum. We are of opinion that every student should be taught something of natural religion from his infancy. A young man with his mind trained to detect wisdom, intelligence and goodness in nature is in a manner proof against the tempting philosophy which ascribes everything to blind "law" that requires no law-giver. What, therefore, if we suggest that Natural Theology should be made a part of the matriculation course in place of mensuration and physical geography?

—The Secretary of State has called for information from the Government of India as to what steps have been taken towards suppressing Indian lotteries, and with what result, since the publication of the Government of India Resolution of 1877.

—*Ceylon Observer*: The hope of peace which the Church Missionaries had cherished after the apparent reconciliation at the visitation of the Bishop has been crushed, and now the Missionaries find themselves apparently further from a settlement of their differences with Bishop Copleston than ever. It appears that in the latter part of 1878 three clergymen were added to the mission especially to revive the work in the planting districts, the committee being then under the impression that the licences would be granted as usual. But their applications were distinctly refused, the reason being that they refused to take the Lord's Supper if accompanied by a certain ritual. The Bishop offered them an appeal to the Metropolitan, which they declined. However, the clergymen worked quietly, one in learning the Tamil language and the others in school duties, &c, but they did not undertake any ministerial duties. Shortly after the Bishop's visitation and conference, the annual report of the C. M. Society was issued, in which these new clergymen were referred to as missionaries of the Society. This acted as the red rag, and the Bishop came down on the would-be missionaries with a request for an explanation. In the course of subsequent correspondence it transpired that the Bishop still declines to admit them to appointments in his diocese and recommends their ceasing from work here, in fact orders them out of the diocese, one of them being a missionary of eighteen years' experience! Thus the matter stands for the present; the missionaries are proceeding with their unobtrusive labours, while the Bishop does not recognise them as clergymen having any right to labour here.

—The *World*:—Charles Fechter dead! And in his death the present generation has lost the finest romantic actor it has ever seen on the stage. What charming perfect grace, what tenderness, what passion were his! How the world flocked to see him when he was amongst us. I saw him last —took a final leave of him —in New York in '73, prematurely aged, bloated, with all his spirits gone, and his temper soured. Rumours there were then of his intemperate living; but here in England he was the most abstinent of men. The two actors who, above all others I have known, had the ball at their feet, and might have done what they would, kicked down their chances and spoiled their lives.

Friday, September 5.

—*Times of India*: "A good deal of money is realised now by Government from the country liquor which is sold in Bombay. There are distilleries at Oorun across the harbour, where liquor is manufactured from a kind of flower called "mowra." This pays a duty to Government of two rupees four annas per gallon. The town dues amount to four annas per gallon more, but the Government of course makes nothing by that. When the duty was but a rupee and three-quarters the quantity of liquor consumed was eight hundred hogsheads per annum; since it has been raised to two rupees and a quarter the consumption has fallen one-half."

Government should go on in the same direction.

—The Hussein Saugor Tank bund near Hyderabad, has burst.

—Fall of rain, 64 in. Fort.

—The number of Excutive Engineers now on the Permanent Establishment being 50, an immediate reduction of 14 is required. No Assistant Engineer will hereafter be promoted to the rank of Executive Engineer, Fourth Grade, either permanent or temporary, unless at the same time he is nominated to take Executive charge of a District. The Examiner of Public Works Accounts will submit at an early date any proposals he may have to make for the reduction of the Accounts Establishment which will necessarily result from the reduction in Executive charges. The reductions, which it will be noticed are chiefly in the higher grades, are to be from the 1st October next.

—Last year no fewer than 852 persons and 6,350 cattle were killed in the Madras Presidency by wild beasts and snakes, while the Government paid Rs. 17,854 for the destruction of 185 tigers, 538 leopards, 75 cheetahs, 143 bears, 27 wolves, 128 hyænas, and 5,930 other animals. The only man-eater killed was in Vizagapatam, a brute which infested the low hills between Madagole and Srangavarapucotta for about six months, destroyed seven or eight people, and caused at least one village to be deserted, for which a reward of Rs. 250 was granted. The Collector of Vizagapatam also states that until recently a wolf was an almost unknown animal in the Vizianagram taluk, but they have increased largely in number and have done a good deal of mischief to sheep and goats.

—Surgeon-Major C. Joynt will perform the duties of Surgeon, at the European General Hospital, during the absence on leave of Dr. Pinkerton.

—Deaths last week, 486.

—*Bombay Gazette*: "If, in one of our principal colleges, an Acting Principal can supersede, unheard, and on the complaint of a handful of boys, a brother Professor of much longer experience in teaching than himself, who had, only three weeks before, been appointed by the Governor in Council on a Cambridge honour degree, and testimonials from Professor Clifford and others, but to whose appointment the Director of Public Instruction, and the Acting Principal were averse; and if, under such circumstances, the Director of Public Instruction himself, when appealed to, blandly declines to interfere, we can only say there must be something particularly rotten in the Deccan College, and in the Presidential Educational Department generally."

—The *Civil and Military Gazette* reports a a great crime which is said to have been committed by the Chief Inspector of Police at Kashmere in January last. A number of poor people residing in Srinagar were seized and put in a boat on the Woollah lake. The boat was scuttled, and all, except one, were drowned. The victims were chiefly women and children.

The above needs corroboration.

Selections.

KESWICK CONVENTION, FOR THE PROMOTION OF PRACTICAL HOLINESS.

Many readers of *Word and Work* will desire to hear of the meetings held here from July 28th to August 2nd. The previous week was a time of much prayer and waiting upon God. Almost daily, little knots of Christian friends gathered togathere at St. John's Parsonage, the residence of Canon Battersby, to seek the Divine blessing, and to pray that all hindrances to the reception of it might be removed from the hearts of all who, along with themselves, should assemble at these meetings. The longing desire of many hearts found expression in the Psalmist's prayer, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Nor did they, while seeking the greater, forget to ask the lesser blessings from a loving Father's hands. The frequent and heavy rain led them to pray that, if according to His will, the clouds might scatter, and be followed by days of "clear shining after rain." And when, last Saturday afternoon, as the trains were bringing many from London and the provinces, the sun broke forth and the grand outlines of the mountains stood out clearly against the deep blue sky, and all nature burst forth into singing, the Lord's praying ones also began to praise Him for this token and pledge of His loving-kindness.

A preliminary prayer-meeting was held in the tent at 8 p. m. on Saturday, when a large number came together and God's presence was richly manifested. At this meeting, Pastor Stockmayer's earnest words went home with power to many hearts. The early morning prayer-meetings are largely attended by those who come to gather the manna which falls with the dew round about the Lord's host; and many are the testimonies that the hour thus spent is the one most full of blessing all through the day.

A friend who took notes at the meetings sends the following:—

On Saturday, July 26th, at 8 p. m., Canon Battersby, who presided, read and commented on Ps. cxxx., as expressive of the fitting attitude of soul in which to look forward to the meetings of the coming week—that of deep self-abasement before God, and believing expectation of blessing from Him.

Pastor Stockmayer, from Switzerland, opened out the only good ground for such expectation, as being the Lord's work of *redemption* referred to in the last verse of the Psalm. He read 2 Cor. v. 18—21, showing that the *ground* for expecting blessing in these meetings is the "Word of reconciliation" in Jesus Christ here set forth. The devil put our sin between us and our God; Jesus Christ came to put away our sin, and now there is only Jesus Christ between us and our God; so that there remains no hindrance to communion with God. It is Christ's work only to remove the hindrance of our sin, and He is able and willing to do it for each of us. The work of the Holy Ghost is to show Christ as a Saviour in fulness and perfectness, and the Holy Ghost is perfectly able to bring every one of us into the full assurance of possessing all the blessings of this perfect redemption. Only be *sincere*; allow your God to bring you nearer and nearer to himself. Do not shrink from learning to live henceforth in constant communion with Him, and let him pnt His holy finger on everything in your daily life. Permit your God to go with you into every detail of your life, to put His holy finger on even the smallest things; for often very small things hinder communion with Him. Oh that we may be united here in one purpose, that our God may do His sovereign will with us and in us!

Tuesday, July 30th, 7a. m.—Rev. C. A. Fox read 1 Kings xviii. 42, "Ahab went up to eat and to drink, and Elijah went up to the top of Carmel," and said:

At this opening meeting of the first day of our regularly convened gatherings, our one need is to see *God* in the *midst*. Then will every fear and apprehension disappear, whether of the rain or of anything else. The speaker then prayed to the "Holy, holy, holy, Lord God," to humble His poor children at His feet, to make the place of His feet glorious, and to give them power to cast out all evil that would hinder His blessing. He continued: Elijah's place is ours to-day; he "went up to the top of the mount," and well he might. He had had great experience of God that day. The kingdom of Israel was in such a state, through the long drought, that the king had to leave his throne to seek food for the horses. He accused the prophet of troubling Israel; but Elijah replies, "I have not troubled Israel; but thou . . . hast followed Baalim." See here what *we* want—for God to come forth to meet us, to point out the sin, unbelief, the worship of idols. "Little children, keep yourselves from idols." This to Christians, from the mouth of him who leaned on the breast of Jesus. Then we see the false prophets competed with the true God—an awful failure! Then the servant of God built up the altar of God (vers 30, 31); he took twelve stones, according to the number of the tribes of Israel. When you would return to near communion with God, be in *union* with your brethren, and seek to have *every* child of God in union with you, as far as possible (ver. 38). God answered by fire. Are you willing for this test? "The God who answereth by fire, let him be God." All that we have must be consumed by the fire of the living God. That day Carmel shook with *one word*, and that word, "Elijah," for that word is the same as, "The Lord, He is the God" (ver. 39).

"*Then Ahab went up to eat and to drink*, and Elijah to the top of Carmel." And now, learn how we may hear the blessing of God that we seek *on its way* (vers. 42, 43). Standing by the altar of sacrifice—bringing all the sin, and burning it there. The atmosphere is very rarified there, and we can hear the coming blessing. Then he put his face between his knees, and so now get down, humbled in the dust, hide yourselves. Oh! resolve from this morning to be *linked* in continuous, believing prayer throughout these days, and there will come such a power that prejudice wil disappear. As little children playing link themselves hand in hand with *one strong one*; so let us do, and linked *with God*, who can resist the power? If willing to humble yourselves the blessing is on its way. And how are we to *look out* for the blessing? Elijah (ver. 43) looked toward the sea. Don't look at self; that's where so many fail. "I can't do this" act. But God has said: "I have chosen the foolish things to confound the wise." Look over the sea of His boundless mercy and power; I am sure there *is* abundance of rain! I believe that if only a few in this meeting have eyes to see, and look out on the sea of God's power and love, they may hear the sound. Oh! you *have* felt sometimes a strange power of the holy Ghost; not excitement, but a real power, lifting you out of self out of your feelings, and all things around, so that, you cry, "My God, Thou art full to overflowing, fill me!" Look out then, and let every look be a seventh look. Go up, go up, go up! It is true, it is only "a man's hand," something that looks very human; only the hand perhaps, of a brother, or a sister, but God's power is in it—go up; (ver. 44). Oh what faith! It is only a little hand yet; but Elijah has such faith as to know that the rain is coming in a few minutes.

Teouble are hard to take, though they strengthen the soul, Tonics are always bitter.

IS THERE A "DECAY OF FAITH "

In the rationalistic cant of the day, there is a great deal of talk about " the decay of faith." It is said that Religion is losing its hold on the interest of educated people and parting with its influence. " Great numbers of people do not attend church. Doctrines are criticised and ceremonials are assailed. Clergymen are not sustained by the general respect and looked up to with the veneration and awe of former days, and science is steadily trenching on the domain of theology." And there are would-be prophets who foretell that in no very long time the church will be given up as a costly incumbrance to enlightenment, and science will take the place of the Gospel.

Such statements are made so loudly and so often that many people have come to imagine that they express a possible, if not the actual, truth. But there are facts which tell another story. President Eliot of Harvard College has recently made a successful effort to endow the Divinity school connected with that institution. And he says, as the result of his appeal to rich people (two ladies of this city contributed $40,000 to the purpose) that they are as deeply interested in the great themes of life and immortality, of duty and death, as ever. In fact, he found among the extreme Liberals—men who are called Christians by courtesy rather than because they hold to any settled Christian conviction or even deserve the name—a deep under-current of interst in the old and everlasting verities and problems of the soul and the spiritual world. The fact is significant and suggestive. Religion is not always dead when it seems so; it merely sleepeth.

It is the fashion to speak of the present age as one of skepticism, of materialism, of wild and wanton worldliness. But every age has seemed so to the people living in it. Think of the large sums given this very year to endow theological schools in all parts of the country! How rich men have everywhere given of their wealth to build up the institutions which are to teach the teachers of the people for all coming time! What immense sums have been collected in these hard times to pay the debts of churches built in seasons of prosperity and inflation! People look upon the many and magnificent cathedrals of Europe, a whole liturgy of marble lifted into the air, and contrast these time-defying creations of art with tiny churches, and break into exclamations of wonder and praise of the Ages of Faith which produced such monuments. But most of them were built by cruelty and pride and worldly pomp, built by money wrung from unwilling people by force or beguiled away by superstition. Their history is disenchanting. Vastly nobler and worthier to Christian appreciation are the tasteful and elegant and useful edifices reared by the voluntary contributions of people who know what they do and why. Easy was it for everybody to go to church when the civil law punished those who were absent four Sundays in succession, and church-membership was a condition of getting office. Doubtless more people attend church now from choice than attended before from compulsion; and the Sunday-schools are cultivating the taste for religious things and educating a generation to choose the better way.

Very much of the interest in science is religious. It is born of a desire to know whence we came and whither we go. It is the wrestle of the unsatisfied human intellect with the tremendous problems of destiny. Everywhere people are asking with intense earnestness for the Cause of the causes they see at work in the world; for the Force back of the forces which play and interplay with ceaseless activity in the universe; for the meaning of life and death and all the strange experiences which crowd between them. The charities which fill so large a space in our modern life blossom directly out of the sympathy and pity and good-will of which the Gospels are full. Indeed to the thoughtful and penetrating mind the modern world seems to palpitate with the elements of Religion, which instead of dying out, was never more truly alive than now. (*N. Y. Evangelist.*)

SCIENCE RUN MAD.

One of the most extravagant uncompromising evolutionists of the day is professor Haeckel of Jena. His latest works on the theory of evolution have been hailed with a sort of enthusiasm by his numerous admirers in England and Germany. If we are not much mistaken, an article in the last number of the *Calcutta Review* was inspired by the spirit of his writings, and this we infer from the sweeping nature of the generalisations which form the premises of the arguments used therein. Strange though it may seem, the scientific conclusions of Professor Haeckel are the most unscientific of any that we have come across. At any rate, the conclusions are such as have not hitherto been borne out by the discoveries of science. Though evolution forms the fashionable creed of the learned in these days, yet it is a fact that the only practical argument which would establish the theory beyond a doubt, namely, the discovery of the missing link between man and ape, is wanting in the case. It is quite immaterial, says the *Calcutta Review*, whether the missing link is found or not. The evidences are so strong in favor of its previous existence that we may unhesitatingly accept it as a fact. Not such is the language used by some of the most eminent scientists of the day. Dr. Virchow, of whom it has been well remarked that " if he has one equal, he has certainly no superior in his own department," says, emphatically and truly, that " the plan of organisation is immutable within the limits of species: Species is not produced from species." He says also:—"On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them parallel with those of the present time, we can decidedly pronounce that there are, among living men, a much great number of individuals who show a relatively inferior type than there are among the fossils known up to this time." " Every positive progress," he says, " which we have made in the region of prehistoric anthropology has removed us further from the demonstration of this theory." We thus see that the doctrine of evolution is not yet proved. The readers of J. S. Mill's posthumous work will remember the passage in which he commends the doctrine to posterity—a doctrine which, he knew, had not been proved when he was living. And yet, in spite of the warnings of the greatest philosophers, look to the extent in which writers like Professor Haeckel would carry us. Not satisfied with the evolution doctrine as applied to the question of the genesis of the external world, he would carry us into the domain of morals and religion. Here is an instance of his extravagant generalisation. In this work on evolution he affirms that " in natural religion founded on reason, the reason, the leading principle derives the human sense of duty from the social instincts of animals," and that " the social instinct of the higher animals (for instance the marvellous sense of duty in ants) is strictly Christian!" This claim on behalf of Christian ants is exquisite. Let Christian Missionaries take to their heels, or these tiny creatures which they so often trample under foot, will soon put them to shame. The marvellous sense of duty in ants is strictly Christian! Is that borne out by observation? We have lately been familiarised with some of the experiments made by Sir John Lubbuck on this subject, and we learn from him that the ants are united only by the instinct of self-preservation, that they would not even help a fellow-ant in distress, and that all the duty they owe to their society consists in a process of mutual destruction. We have here a specimen of the sublime self-assertion of the evolutionists. Whatever the beauty of their system, there is certainly no science in it; or if there is, it is science—run mad. (*Indian Mirror.*)

OUT IN THE RAIN.

There is a touching story of the famous Dr. Samuel Johnson, which has had an iufluence on many a boy whe has heard it. Samuel's Father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey-

Fifty years afterward Johnson became the celebrated author, the compiler of the " English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand.

" This," he says, " was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after-life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd of Pittsfield, the eminent writer, never could forget how when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that " the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him " My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy " Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after-life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words " Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfullydisobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk, he went to bid his mother goodbye. She wept so bitterly because he was going away, that he said to his negro servant " Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never had occasion to shed bitter tears for any act of unkindness

to his parents. Let us not forget that God has said "Honor thy father and thy mother."—Youth's Companion.

DO YOU NEED TO BE LABELLED?

"I want you to be God's heroes in humble life; in quiet life to exemplify your fidelity in the midst of opposition and discouragement, and you shall be recompensed with the promised crown.

"The urgences of the time in which you live, regard for your own character and honour, the absolute requirements of God, all summon you to this nobleness of religious decision. Resist all temptation to become recreant from the truth. Remember that the Christian is not to be like Achilles, who could be wounded in the heel—and that is a part of the body that good soldiers do not show. Do not let the question ever be asked about you—"is such a one a Christian?" Why, don't you see the very asking of the question suggests the negative answer?

"The old painters used to put underneath their crude compositions.—"This is a horse!" and it was quite necessary. Ah! it is a poor sign if the followers of Jesus need labelling. The very fact of the existence of doubt goes far in the abnegation of their Christianity. Let consistency be stamped upon every action, and then your Christianity will shine out with a steadfast glory, which the world connot fail to understand. I am a Christian: I can't go to that place of amusement. I am a Christian: I can't enter into that equivocal companionship. I am a Christian: I can't do anything that will throw a suspicion on my godliness. I am a Christian: I can't gamble myself into riches by those questionable means."—

REVD. .W M. PUNSHON, D.D.

"AFTER MANY DAYS."

A COLPORTEUR in Georgia writes to the American Bible Society:—In Jones County, near the Ocmulgee River, there is a portion of territory which has received the name of "Africa," on account of the moral darkness prevalent there. While canvassing it recently, I called at the house of a man named Hammond, and sold him a family Bible, after which he told the following story, which I give as nearly as I can in his own words:—

"In the year 1845, as I was sitting out there on the piazza, a man came up to the steps and asked me if I had a Bible. I told him no. He then asked me if I would buy one. I told him no, again. He then said he would give me one, upon which I replied, I reckoned if I needed a Bible I was able to pay for one, and that he had better make himself scarce, or I would help him off a little quicker than he came.

"He went. But as he passed through the gate he laid a Bible down in a corner of the fence, though I did not know anything of it until about an hour afterwards, when a neighbour came, called me out to the gate, and while we talked saw the book in the corner of the fence, and asked what it was doing there. I answered that I supposed it was a Bible left by the fellow that came along, but that I did not want it and would not have it, and if he was near I would maul him well for leaving it. My neighbour persuaded me to take it into the house, which I did after awhile, and laid it on a shelf out of the way, and never thought any more about it.

"One Sunday morning, several years afterwards, my wife and the children went off to spend the day with a neighbour, a mile or two from here, and left me home to keep house. After awhile I got lonesome, and began looking about for something to pass away time. Presently I saw the book that man had left in the corner of the fence. I began to examine it, as I did not know what was in it, for there was very little preaching up here in those days. I soon became interested, and read it all day till my family came home in the evening. I then put it away, but resolved to read more of it whenever I could without letting anybody know it. The more I read it the more I liked it, and soon came to the conclusion that it was a most wonderful book, and told my wife so. She asked me to read it to her and the children, and they used to like for me to read to them of Moses and Joshua, the children of Israel, and Samuel. After awhile I thought it meant me in its description of some of the characters, and I did not like it so well, but did not give up reading it on account of the children, for every night they would gather round me and ask me to read 'some more in that book.'

"After awhile I was convinced that I was a sinner and had need of a Saviour, and that Jesus was that Saviour, and that he died for *me*. I read the writings of John, and he wrote on *Love* and said that 'God is Love.' And, my dear sir, I soon found peace, and, what was better, I had the pleasure of seeing almost all my children converted. Some of them have passed away, but I truly believe they died in the triumph of a living faith; and by the grace of God I will meet them by-and-by."

Miscellany.

Says Dr. Joseph Cook:—

"What is the average type of a counterfeit church? A hammock attached on one side to the cross, and on the other held and swung to and fro by the forefingers of Mammon, itfreight of nominal Christians elegantly moaning meanwhile over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed, unheroic slumber."

—In the *Record* of June 13th there is contained the following "judgment of Romanism', dictated by the late Bishop Thirlwall (one of the greatest bishops of Christendom) the day before his death Jnly 25, 1875.

The strength of the Papal Church lies in the weakness of human nature:—

1. In its childish fondness for a pompous and glittering ceremonial.
2. In its slavish readiness to accept without enquiry any pretensions, however unfounded, if they are only put forward with a sufficient degree of confident assurance.
3. In the cowardice with which it shrinks from the burden of personal responsibility, and is anxious to shift it on another.
4. In the intellectual sluggishness which makes it impatient (as Thucydides observed) of the labour required for the investigation of truth.
5. In the proneness to *substitute outward devotional exercises* for the realities of a *religious life* and to take credit to itself for the performance of such exercises as meritorious works.
6. The intolerance with which, especially in matters connected with religion, it resents dissent from his own opinion as a 'personal injury, for which it is ever ready to revenge itself by persecution.'

.... Perhaps it was a poor piece of bread; their last it may be. He took it. Then He became the host, brake the bread, revealed their Lord. The Lord asks for all we have—takes it, too, as before the feeding of the multitude. But then He wondrously transforms our humble crust, giving it back ready to feed many. Teachers who fear they may spend too much money, pnayer or time upon their classes reap a scant harvest. Teachers sowing all they have shall come again with rejoicing, bringing their sheaves with them.—*Christian Union.*

TELEGRAPHIC NEWS.

Vienna, August 28th: The Austrian troops will occupy Novi Bazaar on the 8th of September. Count Andrassy has recommended the Austro-Hungarian Ambassador at the Italian Court as his successor.

London, 29th: Latest advices from Capetown, dated 12th August, state that Sir Garnet Wolseley, with Brigadier Clarke's column, has arrived at Ulundi. Brigadier Russell with his column has reached Enhlogana, which place he is fortyfying. The country is quiet, and the Zulus have dispersed to their homes. Negotiations with the principal Chiefs, who have promised their submission, continue. Cetewayo is in the vicinity of Ulundi.

St. Petersburg September 1st: His Imperial Majesty the Czar has gone to Warsaw and Livadia. The news of General Lazareff's death is confirmed. He died at Tschat. The Turcomans on the Persian side of the Attreck have attacked the Russian line of communication.

London, 2nd: It is announced that the Czar will meet the Emperor of Germany at Konigsberg.

Aden, 2nd: A serious accident, by which two blue-jackets were killed and many injured by capstan bars, has taken place on board H. M. S. Euryalus, while she was coming to an anchor in stormy weather.

London, 3rd: Latest advices from Capetown, dated the 19th of August, state that Amanekauze, together with Cetewayo's kraal, has been destroyed. Cetewayo, with a few followers, closely pursued by the British, has fled into the bush and has taken a direction southwards. Three of Cetewayo's sons and several Zulu Chiefs have surrendered with all Cetewayo's cattle. Later advices from St. Petersburg state that General Tergoukasow, and not General Lomakin, will succeed General Lazareff. The Queen's Advocate in Ceylon has been appointed Chief Justice of the Island.

St. Petersburg, 3rd: General Lomakin has been appointed to succeed the late General Lazareff in command of the Russian expeditionary force against the Turcomans. An interview will take place at Alexandrov to-day between the Czar and the Emperor of Germany.

PASSENGERS SAILED.

Per Str. *Assiria, September* 1:

For Genoa.—Captain Edward, S Wood, Mrs Wood and one child, Major Butler, Mr Hormusjee, M Hakim, Mr Merwanjee Dhunjeebhoy Karanja, Mr John Steuart, Signr Brusa, Mrs Gannou and one child, Mr C Steel, Mrs Steel, Mr H Benson, Mrs Birch, and one infant.

For Suez.—Mr Kuenne and one native ayah.

Per P. and O. Str. *Poona*, 5:

For Southampton.—Mrs Hornsley, Miss Spankie, Miss E M Roberts, Lieut C A Clare-Deane, Miss Costello, Captain Mackay, Mr J Buck, Mr F B Cama, Mr B Shapurjee, Mrs Comber, infant, and nurse, Mr G T Spankie, Captain C A Bushman, Mr and Mrs John Graham, Mr Graham (junior) and Captain J H Yerbury.

For Brindisi.—Major A Fitz-Hugh, Mr F S Copleston, and Captain H M Boddam.

For Venice.—Mr C H Wood, The Hon'ble H G Gough, Mr Henry de Houd, Mr A Parazzoli, Mr and Mrs T Forster and infant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 2:

From Southampton.—Mr T R Barton, Mr J Bailey, Mr J B Rowie, and J Cowan.

From Brindisi.—Dr J W Clarkson, Mr H Scanell, Mr W Lamb, Rev Mr Lys, Surg Major Colvill, Major Marryatt, Mr P G Scott, Capt Clark, and Mr Ribbentrop.

From Venice.—Mr A Bayley, and Mr J Brown.

Domestic Occurrences.

DEATH.

FRENCH—September 2nd, at Grant Road, Emma French, wife of Mr. J. T. French, aged 40 years.

"BOMBAY GUARDIAN."

Subscriptions received from 30th August to 6th September 1879.

G. Anisworth, 31st August 1879. As. 8; G. Anisworth, for Customs Officer, 31st august 1879, as. 8 ; James Lyons, 31st Oct. 1879, Re. 1 ; Rev. J. G. Cooper, 31st July 1880, Rs 7-10 ; Dr. C. Joynt, 30th Sept. 1879, Rs 10 ; T. J. Tanner, 31st Aug. 1879, As. 14 ; Elijah Samson, 30 Sept. 1879, Re. 1 ; A. H. Fallon, 1st Aug. 1879, Rs 5 ; A. E. Tinly, 30th June 1879, Rs 2 ; Mrs. Leith, 7th April 1880, Rs. 18-12 ; General Shaw, 22nd May 1880, Rs. 9-4 ; Mrs. Brown, 15th October 1880, Rs. 13-8 ; James Legg, 2nd Feb. 1880, Rs 7-10 ; instead of 2nd Nov. 1879.

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Byculla, 3rd Sept.

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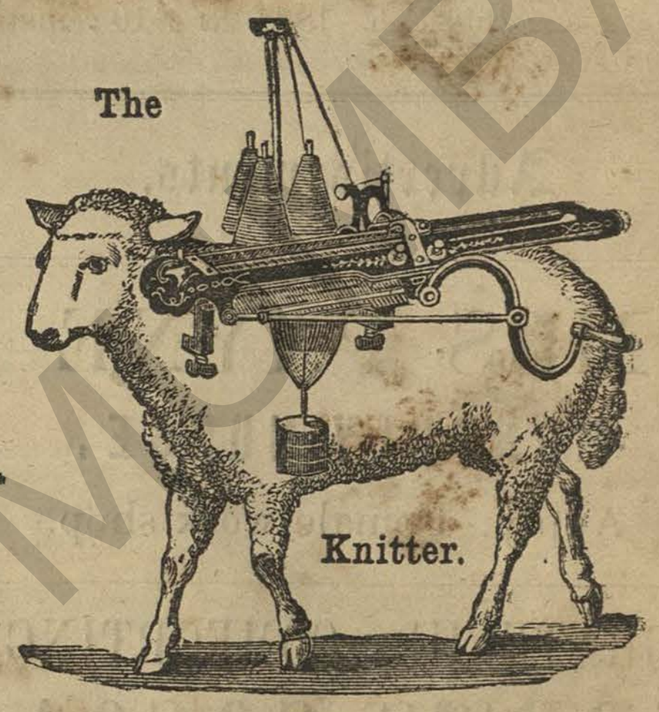

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